MILKE for BABES,
And
MEAT for MEN.

9.

OR,

Principles neceſſary to be knowne, and learned, of ſuch as would know Chriſt here, or be knowne of him hereafter.

By *Hugh Peters*, ſometimes Lecturer at *S. Sepulchers*, London, now Teacher in *New-England*.

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2. *Theſ.* 1. 8.

In Flaming Fire taking Vengeance on them that know not God, *and that obey not the Goſpell of* Jeſus Chriſt.

London Printed by *E.* P, for J. W.
1641.

To those, whom I have reason to hold deere in Sepulchers London, *and else where in* England, *where I have spent the poore* Talent, *the* Lord *hath lent me.*

Beloved Friends.

IT often falls out whilst some have thought it nothing to quit the outworks, and have blamed the watch that guarded them, the enemy hath gotten within the ports, & the cheife Cittadell hath beene endangered.

Give me leave to tell you, that the cause of al uneven walking, carnall fearing, & painted profession amongst you, ariseth from a heart either unbroken or unbottomd.

For the former of these, you have had amongst you my poore endevours. I wish they had beene more spirituall, more prevalent.

You had my liberty, and I wish my life had gone with it, could it have accomplished the end of my labours, the salvation of your soules in the day of the Lord. I complaine not of unanswerable love from you.

For the second I send you this token, not that you want Catechismes, but that you may still know much Water cannot quench my love.

Commend

Commend me to your Children and Servants and give them this: and know, that good things if they be not eſteemd in the abundance of them, will be better valued by their want.

O walk worthy of the Goſpell, leſt with ſome deſolate Churches you once ſay: Wee had the Goſpell.

I commend you all to his grace, who is able to keepe you in the Fellowſhip of the Goſpell, and reſt,

Yours in him

H. P.

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What is the end and ſcope of Catechizing?

To procure & increaſe knowledge.

What is the originall and foundation of knowledge?

The Scripture, that is, the Books of the old and new Teſtament.

What is neceſſary to be knowne concerning them?

We muſt beleeve Two things concerning the word.

Two things. The *firſt* is: That they are the very word of God, or they flow from God, by Divine inſpiration. 2. *Tim.* 3. 16.

What is the ſecond thing?

That they are perfect without defect or errour, every way ſufficient of themſelves alone, to guide us in al

needfull to ſalvation, without adding ought to them, or diminiſhing ought from them. *Pſal.* 19. 7.

What is the ſubject of knowledge?

God: who muſt be conſidered, firſt in his Nature, ſecondly in his workes.

What is neceſſary to be knowne in the Nature of God?

Concerning the Nature of God foure things.

Foure things. Firſt: That there is a God. Secondly: That he is glorious in nature. Thirdly: That he is three in perſons. Fourthly: That he is one in eſſence.

How doe you prove there is a God?

Every line in Scripture proves it, and every Creature ſpeakes it, and every conſcience in horrour knowes it &c.

How prove youhee is glorious?

As many Scriptures prove it: ſo it may be ſeene in theſe particulars. 1. he is incorporeall. 2. eternall 3. incomprehenſible. 4. immutable. 5. omnipotent. 6. omniſcient. 7. moſt holy. 8. all-ſufficient. 9. moſt merciſull

Ioh. 4. 24. Pſal. 90. 2 1 King. 8. 27. 1 Tim. 1. 17 Pſ. 115. 3.

merciſull. 10. immortall.

How do you prove he is three in perſons, and one in eſſence?

Many Scriptures give teſtimony to the Trinity, as Matth. 28. 19. 1. Ioh. 5. 7. And that there is but one, is cleere, Iſa. 44. 6. 8. Mark. 12. 29. 1. Cor. 8. 4.

Pſ. 147. 5. Pſal. 5. 4. Gen. 17. 1 Exod. 34. 6. 7. 1 Tim. 1. 17.

What are the works of God?

They be either of Creation or providence.

What is neceſſary for you to beleeve concerning the Creation?

Theſe five things. Firſt, That the World had a beginning, and was not eternall. *Geneſ.* 1. 1. *Secondly*, That the World and all things were made by God. *Act.* 17. 24.

3. That all was made of nothing. *Rom.* 4. 17.

4. That God made all things by his Word only. *Geneſ.* 1.

5. That all things in their Creation were made good. *Geneſ.* 2. 1.

What muſt you know concerning his Providence?

Seven

Concerning Gods providence. Seven things

Seaen things.

First. That God ſtill knowes and takes continuall notice of all things *Prov.* 15. 3. *Secondly,*

That God upholds & governs and diſpoſeth of the World, ſo as all things continue through him. *Pſal.* 119. 91.

3. That this Providence of God reacheth to all things, even the ſmalleſt things, are governed and upheld by God. *Rom.* 11. 36.

4. That of all Creatures God hath moſt care and reſpect of Men. *Prov.* 8. 31.

5. That the good or evill which befalleth Man, is not without Gods Providence. *Amos.* 3. 6.

6. That he doth whatſoever pleaſeth him in Heaven or in Earth. *Pſal.* 115. 3.

7. That Gods dominion is everlaſting. *Pſal* 146. 10.

What muſt you know, concerning his particular Providence, touching Man?

The

The things, concerning Man, have reſpect unto his foure-fold Eſtate. The *firſt*, of Innocency, the ſecond of corruption or miſery, the third of grace, the fourth of glory.

Concerning mans firſt eſtate, what muſt you know?

Two things. *firſt*: God made man after his owne image. *Gen.* 1.26. *Secondly*: This image of God chiefly cõſiſted in knowledge, holines, and righteouſnes. *Eccl.* 7. 29. *What muſt you know concerning mans ſecond eſtate of miſery?*

Concerning Mans firſt Eſtate Two things,

It muſt be conſidered two wayes. *Firſt*, In the cauſe of it, *ſecondly*, in the parts of it.

The cauſe of it was the fall of our firſt parents.

In their fall what muſt you know?

Three things.

what is the firſt?

In the Fal three things.

That our parents Adam & Eve, fell and loſt ſpeedily the happines in which they were created, as appears *Gen.* 3.7. And there they did looſe

looſe God, Paradiſe, and Gods Image.

What are the other two?

Secondly, This loſſe befell them onely for their owne ſinne. *Rom.* 5. 12. *Thirdly*, By their ſin we are defiled, and deprived of the glory of God. *Rom.* 3. 23.

What be the parts of mans miſery?

They are two, namely ſin and puniſhment.

What muſt you know concerning ſin?

Theſe foure things. *Firſt*, That all men have ſinned. *Pſal.* 14:1. 2. 3. *Secondly*: That the nature of man is ſtained from his birth. *Iob* 14.4.

What are the other two?

Thirdly, That this infection hath over-ſpred the whole nature of man and tainted it many waies. *Fourthly*, Beſides this, every man is guilty of horrible and vile actuall ſins, and that very many.

What muſt you know concerning the puniſhment of ſin?

That all Men in their naturall Eſtate

1. Extreame darknes 2 inſenſibleneſſe. 3. Impoteney. 4. Enmity to good. 5. Impunity. 6. Abundance of falſe principles.

Eſtate are extreamely miſerable in reſpect of the puniſhment to which they are lyable for their ſins. *Nahum* 1. 2. 3. 6. And the ſorts of puniſhments are many: and grievous, the laſt whereof is eternall paine and damnation.

Is this all you are to beleeve concerning ſin?

To this muſt be added, that the leaſt tranſgreſſion of the Law, is ſin.

Now, for the third eſtate of man which is of grace, How muſt that bee conſidered?

Three wayes: *firſt*, in reſpect of the meanes of the foundation of it *Secondly*, In reſpect of the ſubject of the poſſeſſion of it, which is the Church

7 Proneſſe to all evil 8. Want of all righteouſneſſe. 9 The Members ſervants of ſin. 10. A ſervile will. 11. A naturall aptneſſe to be ſcandalized. 12. A reliſhing of the things of Satan. 13. A corruption of memory. 14. A naturall diſunion one

from another. 1 The loſſe of Paradice. 2. the curſe of the creatures 3. an impure and painefull birth. 4 the diſpleaſure of God. 5. a privation of the Knowledge of God. 6. Bondage to Satan. 7. Spirituall death. 8 Miſerable bodies. 9 Iudgements in our outward eſtate. 10 the retayning good thiugs from us. 11 The curſing of bleſſings. 12. ſcourging of ſinne with ſin. 13 Hellish horror. 14. Feare of Death. 15 A miſerable departure. 16. A terrible generall Iudgement. and laſtly Hell.

Church. *Thirdly,* In reſpect of application.

VVhat is the meanes of foundation?

Twofold, *firſt,* Election in God: *ſecondly,* Redemption in Chriſt.

VVhat are yow toknow concerning Election?

Concerning Election, five things.

Theſe *five* things. *Firſt,* That there was a Choiſe and Election, made by God *Eph.*1.4.2 That this Choiſe was before the foundation of the world *Rom.*9. 11. *Thirdly,* That ſome Men are choſen, not all Men, for if all were taken, how could there be Election? *Matth.*20. 16.

VVhat is the fourth?

The cauſe of our election is the free grace of God & not our works *Epheſ.*1.5. And *fiftly* Gods Election is unchangeable, all the Elect ſhall be ſaved, *Rom.* 8.30.

VVhat is the ſecond fundamentall meanes of grace?

Redemption in Chriſt; in whom wee muſt conſider his perſon, & his office, and in his perſon, his divine, and

and humane nature.

What ought you to know concerning his divine nature?

That Ieſus Chriſt was very God *Iſa.* 9. 6. *Ioh.* 1. 1. and divers other wayes it may be proved. And it was needfull hee ſhould be God. *Firſt*, For the greatneſſe of our evill. *Secondly*, For the greatnes of our good.

What muſt you know concerning his humane nature?

Foure things, The *firſt*, about the matter, namely, that the ſon of God was incarnate, did aſſume the true nature of man, and was a very man among us. *Ioh.* 1. 1.

Concerning Chriſts humane nature, foure things.

What are they?

1. that he was not conceived as other Men, but by the Holy Ghoſt. *Luke.* 1. 35.

2. That he was borne of a virgin *Iſa.* 7. 14.

3. That his humane nature did ſubſiſt in the divine, and ſo both made but one perſon, *Col.* 2. 9.

Ha-

Having done with his perſon, how conſider you his office?

Concerning the Mediator, five things.

Either in the whole, or in the parts of it. The whole office of Chriſt being this, namely, To be a Mediator; wherein I muſt obſerve five things.

What are they?

Firſt: There is but one Mediator betweene God and man, even Ieſus Chriſt. 1. *Tim.* 2. 5. *Secondly*: That the cauſe of our ſalvation in his mediation is not merit in man, but grace in God & Chriſt.

1. Tim. 1. 9.

3. That this mediation was from the beginning of the world, and ſhall be to the end. *Heb.* 13. 8.

4. That without the meditation of Chriſt no fleſh can be ſaved, *Act.* 4. 12.

5. By the mediator a new contract or covenant was made with God, *Ierem.* 31. 33.

How many ſorts or parts of Chriſts offices are there?

Three. His Prophetical, Prieſtly & Kingly

Seven things about Christs Propheticall Office.

Kingly office. Concerning his propheticall office, these things must bee knowne: *first*, That in Christ are all the treasures of wisdome and knowledge. *Colos.* 2. 3.

What else?

2. That it is Christ onely that revealed the truth out of the bosom of his Father, *Matth.* 11. 27.

3. That Christ himselfe taught doctrine amongst men. *Heb.* 1. 2.

4. That he hath revealed the whole counsell of God, *Ioh.* 15. 15.

5. The ministery in the church is by authority from Christ, *Matth.* 23. 34.

6. The whole efficacy of Doctrine, either recorded in Scripture or taught by men from thence, depends upon Christ. 2. *Pet.* 1. 20. 21. *Lastly*, The prophecy of Christ belongs generally to all Nations. *Esa.* 49. 6.

What is his Priestly office?

It is that part of his Function, whereby hee maketh Satisfaction

unto

unto God for Men.

What is required of Christ as the Priest of his Church?

First, Hee must obey the Law of God perfectly. *Secondly*, Hee must make expiation for our sins by sacrificing to God. *Thirdly*, He must make intercession for us.

For the first of these, namely his obedience, What must you beleeve?

In Christs obedience 4 things.

First, I must beleeve that he was without sin in his nature. *Ioh.* 8. 46.

Secondly. Hee fulfilled the Law of God perfectly in all his Actions: hence hee is called the holy one, & the holy Child Jesus. *Act.* 2. 27.

3. That he fulfilled the Law not onely for himselfe, but for us, and for our sakes. *Rom.* 8. 3. 4.

4. This righteousnes of his is an everlasting righteousnes, and such as serves for the Elect of all ages, and a righteousnes that cannot be lost. *Dan.* 9. 24.

For his expiation of sin, what must you beleeve?

That

That it was made by the Paſſion of Chriſt, wherin divers things muſt bee knowne: as *firſt*, that the paſſion of Chriſt was by the decree and everlaſting fore-appointment of God. *Act.* 2. 23. For the expiation of ſinnes, ſix things.

2. The ſuffrings of Chriſt were for our ſinnes and for our ſakes, ſo as he bare all our iniquities 1 *Pet.* 2, 24. *Thirdly*, That by his Paſſion hee did pacifie God, and make expiation for all our ſinnes, *Mat.* 17. 5.

Proceed to the reſt.

4. In his owne perſon he fulfilled and finiſhed all ſufferings, needfull for our ſalvation hee did it once for all. 1 *Pet.* 3. 18.

5. That the Paſſion of Chriſt is a ſufficient price for the ſinnes of the whole world, *Ioh.* 1. 29. *Sixtly*, that Chriſt ſuffred extreme things for us, even the moſt grievous things could be imagined, *Iſai* 63. 1. 2. 7, 8.

What muſt you know about his Interceſſion?

1. That Chriſt at the right hand

About his Interceſſion, foure things.

of God maketh Interceſſion for us, *Rom.* 8. 34. *Secondly,* That wee have no Interceſſor in Heaven but Chriſt, 1 *Tim.* 2, 5, 6.

3. The Interceſſion of Chriſt is perpetuall, he doth it once, that hee will never faile to doe it in all ages, *Heb.* 7. 25. 28.

4. That he maketh interceſſion onely only for the Elect, *Ioh.* 17: 9.

VVhat are you bound to beleeve concerning his Regall Office?

Concerning his Regall Office, ſeven things

Many things. And *firſt*: That hee overcame Sin, Death, the Grave, and Hell, and roſe againe from the dead, & aſcended into Heaven, and ſitteth at the right hand of God in Majeſty, *Rom.* 1. 4. *Mar.* 16. 19.

2. That Chriſt who purchaſed the Church by his blood, is appointed of God, to be the King, and head of his Church, and Prince over the people of God, having all power in his owne hands, *Pſa.* 2. 6. *Thirdly,* He is appointed Lawgiver to the Church, and the Judge of the whole

4. That

world, *Iam.* 4. 12.

4. That his government extends to all narions * 5. His Kingdome is not of this world, but ſpirituall, and celeſtiall. 6. He will be with his to the end of the world *Laſtly*, His Kingdom is everlaſting, *Luke*, 1, 33.

*Pſal. 2. 8. Ioh. 18. 36. Mat. 28. 22.

So much of the meanes of Grace.

What is the ſubject of Grace?

The Church, which is the whole multitude of Men and Women, elected to eternall life by God in Chriſt.

What muſt you know concerning the Church?

Concerning the Church ſeven things.

Many things, And 1, that it is a Company ſeparate from the world, gathered by the voice of Chriſt: The Scripture ſtill maketh difference betwixt the World and the Church: And the World ſignifies ſuch, as are gathered by the voice of Gods Cryers, *Ioh.* 17. 9,

2. She is one, *Eph.* 4. 4. *What more?*

3. She is Knit unto Chriſt her head by an indiſſoluble union *Col.* 1.

1. 18. She is one with Chriſt, not in nature, but in ſpirit. *Ioh.* 4. 13.

4. She is holy, *Epheſ.* 5. 27.

What are the reſt?

5. She is Catholike. *firſt*, in reſpect of time. *ſecondly*, in regard of place. And *thirdly*, Perſons.

6. Shee is militant, that is, expoſed to many evills in this life 2. *Tim.* 4. 7. 8. 7. Shee is invincible. *Mat.* 16. 18.

So much for the ſubject of Grace.

What is the application?

For the calling of us to God in Chriſt for our juſtification, adoption, and ſanctfication.

Concerning Iuſtification, what muſt you beleeve?

In juſtification, Sixthings, Many things. 1. That by mans own works no fleſh can be juſtified, *Rom.* 3. 20. 2. The righteouſneſſe, that maketh us juſt, is in Jeſus Chriſt being made ours by imputation, 2 *Cor.* 5. 21.

3. That this righteouſnes is made ours onely by faith, ſo we are juſti-

fied

fied onely by faith, as it layes hold upon the righteouſneſſe of Chriſt, *Rom.* 3. 28.

4. This faith is the gift of God, *Ioh.* 6. 29.

Are theſe all?

No. 5. All men have not faith, *Iſai.* 53. 1. 6. There is but one kind of faith, by which all the Elect of God are juſtified, *Epheſ.* 4. 5. *Laſtly*, Being juſtified by faith, wee have peace with God, and forgiveneſſe of all our ſins, *Rom.* 3. 25.

What are you to beleeve about Adoption?

That ſo many as beleeve have this honour to be called the ſonnes and Heires of God, for the ſealing whereof, hee giveth the Spirit of Adoption; whereby they cry, *Abba Father*, 1. *Iohn* 3. 1.

What muſt you know and beleeve concerning Sanctification.

1. That whom God juſtifieth, he ſanctifieth, *Rom.* 8. 30. Sanctification, 5. things.

2. To be truely ſanctified, is in

unfained repentance to die to ſinne, and to riſe againe to newneſſe of life and obedience. *Rom.* 6.1.2,3.

Thirdly. Except wee bee borne againe, wee cannot enter into the Kingdome of God, *Iohn* 3.5.

What elſe muſt you know herein?

Fourthly, That Sanctification is Gods gift, & work in Jeſus Chriſt, we can no more convert our ſelves, then we can beget our ſelves at firſt, wee can no more create our ſelves new men, then wee can create our ſelves men. *Acts*, 5. 31.

Laſtly, Our ſanctification is imperfect in this life. 1 *Iohn* 1.8.

What are the Ordinances of God for procuring and furthering this grace?

Chiefly *five*. 1, The word preached. *Secondly*, The adminiſtration of the Sacraments. *Thirdly*, Prayer. *Fourthly*, Diſcipline. *Laſtly*, Chriſtian Communion.

Now for the fourth and laſt eſtate of man, what muſt you beleeve?

We

Wee muſt conſider the three degrees of it, which are the Reſurrection of the Body, the laſt Judgement, and the glory of Heaven.

What concerning the Reſurrection?

Firſt, That the Bodies of the dead ſhall riſe out of the earth, and their owne ſoules ſhall enter into them againe, *Job* 19.23.26. The Sea, Fire, Beaſts, Ayre, Fowles, &c. ſhall givd up their dead, *Revel.* 20.12,13. Reſurrection 3. things.

What elſe?

Secondly, That the ſame bodies which men carry about with them in this world, ſhall riſe againe, *Iob* 19. 26, 27. *Thirdly*, This Reſurrection ſhall bee at the end of the world, even at the laſt day of the world, *Iohn* 6. 44.

For the laſt judgement, what muſt you know?

Many things. *Firſt*, There ſhall be a generall judgement, *Iude* 14.15. *Secondly*, that Chriſt ſhall be Judge, and that in the humane nature, About the laſt judgment 7. things.

Act. 10. 42. *Thirdly*, all men ſhall be then judged, juſt and unjuſt, quick and dead, ſmall and great, *Rom.* 14 9.

Fourthly, All the ſecrets things of mens natures and workes ſhall be brought to light, *Luke* 8. 17.

Fiftly, It ſhall bee at the laſt day, but the preciſe day and houre is not knowne to any men or Angels, *Math.* 24. 36.

Sixtly, The judgement ſhall be moſt righteous and juſt, and all ſhall confeſſe it, *Rom.* 14. 10. *Laſtly*, The Judgement ſhall bee according to mens works, 2 *Cor.* 5. 10.

Concerning the Glory of Heaven, what ought you to beleeve?

The glo- of hea- n, foure ngs.

Firſt, For the greatnes of it, it is unſpeakeable, and in reſpect of us here on earth, incomprehenſible, 1 *Cor.* 2. 9. The *ſecond* concernes the continuance of it, & ſo it is eternall, and therefore is this life called eternall life, and immortality, *Mat.* 25. 46.

The

The *third* concernes the cauſes of it. Heaven is the gift of God, and proceeds onely from his free grace, and not from any merit in us, *Luk* 12. 32.

The *fourth* and *laſt*, concernes the perſons, that ſhall enjoy it: The Elect of God onely obtaine this glory, 1 *Cor.* 15. 50.

The heart being poſſeſt with the former Poſitive Truths, *may thus be eſtabliſhed againſt* Gainſayers.

NOw, *let me know how you are furniſhed againſt the Adverſaries: And which are they, that moſt trouble you?*

They are either the Romiſh Catholikes, or their neere neighbours, the revived Pelagians.

What

What Weapon have you to encounter them?

That which Christ used against Satan, their leader and master, namely, the Scripture.

Can you confute the Papist by the word, in all things we lay to his charge?

Clearely, as shall appeare, if you will take tryall.

How is it manifest that the Pope is Antichrist?

By these Scriptures.

Point of Popery confuted.

Revel. 13. 18.	Mat. 24. 24.
Revel. 17. 3. 5.	1 Iohn 2. 18.
1 Tim. 4. 1, 2, 3.	2 Thes. 2. 3. 4.

Are the Scriptures sufficient to debate all controversies and doubts?

Yea. Read and consider these Scriptures.

2.

Psal. 119. 105.	Act. 10. 43.
Isai 8. 19. 20. 21,	2 Tim. 3. 16.
Luke 16. 29, 30.	Heb. 4. 12.

How

How prove you that all ſorts ought to know and read the Scriptures? 3

By theſe places.

Deut.6.6,7,8. Acts 17.11.
Pſal. 1. 2. Col.3.16.
John 5.39. Revel. 1. 3.

Can you prove the Scriptures eaſie to be underſtood of the ſimple?

Yea. Read,

Deut.30.11,12. Ierem.31.34.
Pſal.119.130. Matth.11.25. 4.
Prov.14.6. Matth.13.11.

May we not be ignorant of the Scriptures without any danger?

No. As you may perceive by theſe Texts.

Pſal 95.10.11. Jer.4 22.
Prov. 1.28,29,&c. Matth.15.14. 5.
Iſai 1.3,4. 1 Cor.15.34.

Doth the word of God then containe in it, all things neceſſary for our ſalvation?

Yea.

Yea, As you may ſee,

6. Iſai 8. 20. Rom. 1. 16.
Joh. 20. 31. Heb. 4. 12.
Acts 20. 32. James 1. 21.

May nothing be added to, nor taken from the word of God?

No, See

7. Deut. 5. 22. Mat. 15. 3.
Joſ. 1. 7. Gal. 1. 8.
Prov. 30. 5, 6. Revel 22. 18. 19.

So much for the Scriptures. How prove you, that Faith only doth juſtifie?

From theſe places,

8. Gen. 15. 6. Rom. 3. 25. &c.
Mark 5. 36. Gal. 2. 16. &c.
Act. 10. 43. Epheſ. 2. 8.

Have we then no merits nor righteouſneſſe of our owne?

None as you may ſee,

Deut. 9. 4, 5. Rom. 30. 10. 11. &c. 9.
Job 9. 30. 31. 1 Cor. 4. 4. 7.
Isai 64. 6. Ephes. 2. 8, 9.

What is the heinousnesse of originall sinne?

Great. As these Texts shew,

Genes. 5, 6, 7. Prov. 20. 9. 10.
Job. 14. 4. Joh. 3. 6.
Psal. 51. 5. Rom. 5. 12.

Is it not possible for us to fulfill the Law?

No, As you may perceive by

Deut. 27. 16. Rom. 8. 3. 11.
Mat. 5. 21. 22. 1 Cor. 2. 14.
Acts 15. 10. James 2. 10.

Cannot the Pope or a Priest forgive sinnes?

No, Onely God. See,

Psal. 3. 8. Acts 14. 14.
Isai 43. 25. James 5. 21. 12
Mat. 1. 21. 1 Tim. 1. 15.

What say you then to Auricular Confession?

It is utterly without warrant, See

13. Pſal. 32.5. Dan. 9.15.
1 Kings 8.47. Mat. 15.18.
Jer. 14.20. 1 John 1.9.

May we not pray for the dead?

No. As you may read.

14. 2 Sam. 12.22,23. Mar. 8.36,37.
Pſal. 49.7.8. Luk 16.27.28.
Exod 20.7 1 Theſ 4.13.14.

What say you of Purgatory, and the Popes pardons?

That they are unwarranted by the Word. See

15. Iſai 57.1,2,3. Matth. 7.13,14.
Pſal. 51.7 John 3.18.
Eccleſ. 9.5,6. Revel. 14.13.

Have

Have we no Mediator or Interceſſor in Heaven but onely Chriſt,

None elſe. As appeares,

Mat.11.28. Rom.5.10,
Mark1.11. 1 Tim.2.5. 16.
Acts 20.28. Heb.7.25.

May we not pray to the Saints departed?

No. As is eaſie to gather from

Iſai 63.16. Matth.11.28.
Ierem.15.1. Iohn 14.6. 17.
Ezecck.14.14. Rom.10.14.

May we not pray in a ſtrange tongue, that we underſtand not?

No. See,

Act.2.1,2,3,&c.
1 Cor.14.14.15,&c. 18.

May not the Saints and Angels have Divine Worſhip?

No, As it is cleere in

19. Judg. 13. 15,16. Mat. 4. 10.
Pſal. 29. 2. Act. 10. 25, 26.
Iſai. 42 8. 1 Cor. 1. 13.

What ſay you to Tranſubſtantiation? Is not the very Fleſh and Blood of Chriſt in the Sacrament, even the ſame Body that was crucified?

There is no ground to thinke ſo. See,

20. Mat. 26, 26, 27 &c. 1 Cor. 10 16, 17.
Luk 22. 15. 16. &c. 1 Cor. 11. 26.
Joh. 6. 33. John 16. 7.

How doe we eate the Body and Blood of Chriſt then?

Onely by Faith, as is cleere.

21. John 6. 47. 58. 1 Cor. 10. 1. 4, 5.
John 11. 26. Epheſ. 3. 17.
John 15. 5. 2 Cor. 5. 7.

Cannot

Cannot Chriſts Body be here by his Almighty power?

It cannot be but in one place at one time, as you may ſee by theſe Scriptures.

Mat. 24. 23.	Phil. 3. 20.	
Mark 16. 19.	Heb. 8. 1.	22
Acts 1. 9. 10. 11.	Heb. 10. 12.	

What can you ſay againſt their choiſe of meats?

The Spirit of God ſaith thus.

Mat. 15. 11.	Col. 2. 16. 17. 21.	
Act. 10. 13, 14, 15.	Tit. 1. 15.	23
1 Cor. 8. 8.	Heb. 13. 9.	

What have you againſt their ſet Faſtings?

Theſe Scriptures.

Iſai 58. 4, 5, 6.	Luk 18. 11, 12, &c.	24
Mat 15. 11. 20.	Mat. 6. 17, 18.	

May we not warrantably receive and practiſe the Ceremonies and Traditions of men?

You may be pleaſed to conſider theſe Scriptures.

Deut. 5.32,33. Hoſ. 9.15.
Levit.10.2. Mat.23.4.
25 Iſai 1.12,13,14. Gal.4.10.

May Miniſters or Biſhops marry as lawfully as other men?

The contrary is the doctrine of Devils. See

1 Cor.7.2.9. 1 Tim.2.4.5.
1 Cor.9 5. Heb.13.4.
26 1 Theſ.4.3,4. 1 Tim.4.2.3.

Is not the Maſſe the Sacrifice of the New Teſtament?

Prayer is, but we have no ground for Maſſe.

Pſal. 4.5. Phil.4.18.
Pſal.51,17,18,19. Heb.13.15,16.
27 Mat. 12. 7. 1 Pet. 2.5.

What

WHat Strength have you now againſt your other Adverſaries, the Pelagians or Arminians?

Such as the Holy-Ghoſt affords out of the former Treaſury.

Then tell me: Are there ſome elected, and ſome reprobated of Gods free Decree?

Yea certainely: Which theſe Scriptures make manifeſt.

Exod. 33. 19.
Pſal. 33. 12.
Prov. 16. 4.
John 12. 39, 40.
Acts 13. 48.
Rom. 9. 11, 23.
Rom. 8. 28.
Epheſ. 1. 4. 5, 11.
1 Pet. 1. 1, 2.
Revel. 13. 8.

1 Point of Arm. confuted.

Can any man be certaine of his faith and ſalvation, and ought wee earneſtly to looke thereunto?

You may conſider theſe Scriptures.

John 19.25.	Gal. 4. 5.
2 John 10 9.	Heb.10.22,23.
Rom. 8 1.17.	James 5.8.
1 Pet. 1.10.	

Hath not man free will after his fall in ſpirituall things, and can hee not of himſelfe move God-ward?

No, Which may be proved by theſe truths.

Geneſ 6.5.	John 1.13.
3. Pſal. 14 3.	Rom.7.14.
Prov.20.9.	1 Cor.3.7.
Jerem.10.23.	Phil.2.13.
Ezech. 36.26.27.	James 1.17.
Mat. 10.20.	Epheſ. 2.1.

What

VVhat thinke you of universall Grace, or whether did not Christ dye for all?

He did not, These Scriptures well weighed, may satisfie. 4.

Mat. 25.32.
John 7.11.15.27,28.
John 17.24.
John 17.9.19.20,21.
Rom 3.22.
Rom 8.3,4.
John 1.12.
2 Cor.5.15.
Ephes 5.25.
Tit.2.14.
Heb. 1.14.
Heb.5.9.
Heb.10.14.

VVhen wee have gotten Grace, cannot wee loose it all againe, and fall away finally and totally?

No, These Scriptures are plaine. 5.

Jerem.31.33,34.
Isai 54.10.
Isai 57.15,&c.
Hos. 2.18.
Psal. 125,
John 6.37.
Rom.14.4.
Rom. 11.7.
Rom. 8.35.37,38.
Ephes. 5.23.
2 Tim. 1.12.
1 Pet. 1,5.

John 14.

John 14.16. Mat. 16.18.
Luk 8.15. Iohn 5.25.
Iohn 6. 35.

Other points and other proofes might be added, but this ſwells too big already.

Paſſe by literall faults: And give God praiſe for this lime, and haire, amongſt the other rich ſtuffe for Gods Houſe.

Vive ut diſcas,
Diſce ut vivas.

FINIS.